لا إله إلا الله محمد رسول الله

إن الدين عند الله الإسلام

THE REVIEW OF RELIGIONS

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Aman 1349—March 1970

EDITORS

S. D. AHMAD **M. G. AHMAD**

THE AHMADIYYA MOVEMENT IN ISLAM

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The Promised Messiah, Hazrat Mirza Ghulam Ahmad, was born in 1835 at Qadian, a village in India. In the eighties of the 19th century, he was called to the office of world Reformer to combat the current of anti-religious philosophies and to explode the Christian theory of redemption based on the fiction of Christ's death on the Cross and to tell the Christians and Muslims to call off their hope for a second visit from Christ as he had been gathered to his forefathers and barred like all mortals from coming back to the world; and that he, the Promised Messiah, had come instead.

The Promised Messiah initiated the Ahmadiyya Movement to revive faith in God, challenging rival churches to a spiritual contest to seek Divine sanction for the religion He favoured, through prayer and appeal to Him for guidance and arbitration in the matter, by means of His signs, to re-establish the glory of the Holy Prophet Muhammad, to expound and disseminate spiritual beauties and moral excellences of the teachings of the Holy Quran, to wean men from war - like tendencies and to educate world opinion in favour of renunciation of war as a means of settling disputes, to infuse hope, faith and courage in the drooping hearts of Muslims and all the depressed races and nations of the world, to warn the exploiters, slave-drivers, and pedlars in sin against the evil consequences of their evil ways, to collect under one banner all the true followers of Islam and lovers of peace and to inculcate among them the spirit of tolerance, goodwill and self-less fellow-service and a feeling of true brotherhood.

The Promised Messiah passed away in 1908 and was succeeded by his foremost votary and closest companion, Hazrat Haji Hakim Maulvi Nooruddin, Khalifatul Masih I. After his death in 1914, the Promised Son of the Promised Messiah, Hazrat Haji Mirza Bashiruddin Mahmud Ahmad, was chosen as Khalifatul Masih II. During his 52-year long leadership, the Khalifatul Masih II organized a world-girdling chain of mosques and missions. On his death on November 8, 1965, the electoral college named, with one accord, Hafiz Mirza Nasir Ahmad, the late Khalifatul Masih's son and the Promised Messiah's grandson, Khalifatul Masih III.

For further information about the Movement, its activities and aims and objectives and literature, enquiries may be addressed to the nearest Ahmadiyya Mission or direct to

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Printed at the Nusrat Art Press, Rabwah, and Published by M. Masud Ahmad, B.A.
for the Sadr Anjuman Ahmadiyya, Rabwah, Pakistan.

THE REVIEW OF RELIGIONS

A MONTHLY MAGAZINE DEVOTED TO THE CAUSE OF ISLAM

This is an organ of the Ahmadiyya Movement which represents true Islam. It deals with religious, ethical, social and economic questions, Islamic mysticism and current topics. It also provides Book Reviews.

It is open to all for discussing problems connected with the religious and spiritual welfare of man, but it does not give any assurance to publish all articles, nor does it accept responsibility for views expressed by contributors.

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Annual subscription including packing and postage :

1.	Pakistan, India and Ceylon :	... Rs. 10
2.	England and other sterling areas	... £1.
3.	U. S. A. and other dollar areas :	... $3.00

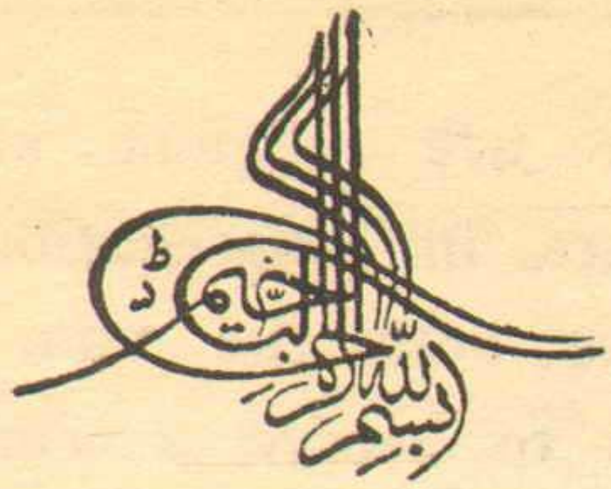
Notes : Cheques and drafts should preferably be drawn on a Pakistan bank. In case a bill or cheque is drawn on a foreign bank, a collection charge of 50 cents for U.S.A. and 4sh. for U.K. should be added to the amount of subscription.

CONTENTS

1. Salat & Zakat in Islam ... 69
Hazrat Khalifatul Masih III

2. Holy Quran : Sura Fatiha ... 79
The Promised Messiah

3. The Holy Prophet ... 91
Nafisur Rahman A. G. Soofi



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The Review of Religions

RABWAH, WEST PAKISTAN

Vol. LXIV AMAN, 1349—MARCH, 1970 No. 3

Salat & Zakat in Islam

By the Khalifalul Masih III

وذکر فان الذکری تنفع المومنین ۔ وما خلقت الجن والانس الا لیعبدون ۔

The Quran, (51 : 56-67)

وما امروا الا لیعبدوا اللہ مخلصین لہ الدین ۔ حنفاء ویقیموا الصلوۃ

ویؤتوا الزکوۃ وذلک دین القیمۃ

(The Quran—98 : 6)

In the verses of the Holy Quran that I recited as the preamble of my sermon, Allah, the Sublime, has directed our attention to the objective of the creation of man—that man should establish a relationship of total subservience with His Creator—Lord so as to be devoted solely to His service. Again service does not mean the sort of worship followers of other religions offer according to their ideas or in terms of their distorted teachings. There are, for instance, religions in the world that are content with one weekly service at a fixed hour at a particular place, in the belief that they satisfy in this manner the dues of Allah, the Supreme, claimed by Him as their Sustainer and Creator and Gracious and Compassionate

Lord of all. Again there are religions under which there is no obligation to offer services in congregation even once a week at a particular place. Some hold the view that remembering God in one's mind is enough to secure a remission of all the duties man owes to His Lord and satisfy all His dues.

In these verses of the Holy Quran, Allah, the Magnificent, says that When He commands that men should serve Him, for Allah, the Most High, created men only for His worship, He means to say that they should serve Allah, the Illustrious, مخلصين له الدين in sincerity of obedience to Him.

This expression obligates man to eleven resposibilities in respect of his duty of worship. In terms of the different significations of the word *Din* (دين), the eleven imperatives this observation imposes on the servant who loves His Lord are firstly, that worship should be exclusively dedicated to Allah, the Supreme, in the firm belief that He is the One and the only object worthy of devotion and adoration, wholly free from every manifest or hidden, overt or covert, associatian of any partner with Him ; nor should any one other than Him be accorded that status of honor and eminence which is the sole due of Allah, the Glorious.

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Secondly, sincerity to Him in obedience means that Allah should be worshipped with such an attitude thnt service and obedience should be exclusively rendered to Him ; all the bonds of sevitude to others than Allah should be cut asunder, leading life as slaves of Allah, the excellent, independent of all other than Him ; Obedience to Allah should be for His sake and where obedience becomes due to men it should be rendered free from the pressure of other than Allah and should not be due to any malafide motives but solely in the light of Divine commands.

Thirdly it is a requisite of true worship that one should mould his conduct to the pattern of Divine ethics for (دين) *Din* means disposition. Let not then an ugly blemish of ungodly disposition stain the luminous sheet of your character. Whatever

traits of conduct find expression in your life they should reflect and mirror Divine ethics, do your best hence to dye yourselves to the best of your talents and potentialities in the Divine coloring.

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Fourthly, in sincerity of obedience to Him, it is a pre-requisite to true worship that all piety and abstinence and service should be motivated by the pleasure of Allah. the Magnificent, for the word *Din* also signifies abstention.

The fifth obligation that sincere worship of Allah places upon the servants of Allah, the Glorious, is that in the sphere of their authority and rule—rule does not exclusively mean the government of a country; even the head of a family has been called governor by the Holy Prophet (peace and blessings of Allah be on him). In fact every man has a sphere of influence where his word is the law—in whatever sphere your word is the law you should see that not your will but the will of Allah prevails and nothing should be done, no directive or order be given to please anyone other than Allah.

Sixthly (دین) *Din* means that one's habits should be such as would merit the pleasure of Allah, the Sublime. Evil environmental influences generate bad habits, Therefore, to win the pleasure of Allah, the Glorious, be on guard against evil environmental influences and cultivate good habits in accordance with the commands of Allah, the Sublime, and to merit His approval and try to become well-grounded in them.

The seventh command is that when you gain ascendency you should use yonr power and authority in the spirit of Divine ordinances.

Eightly, this life is a series of plans, we do many things as a habit but do not regard them as plans. During summer we place a jar of water in the open so that some what cool water becomes available to us in the morning. This is a plan but it has grown into a habit and nobody would consider it a plan if it were put to him that way. But every little bit we do is a plan, for, it is productive of a result in

the future. For example the housewife prepares breakfast in the morning. This is a plan to provide some food to the stomach that had been hungry overnight. The Holy Prophet (blessings and peace of Allah be on him) used to share with his household the domestic chores. Now if the husband were to wash dishes or if the couple have to sit down to the meal together, he should set the plates or make himself useful in some other way this will come under planning. And to see that not a single morsal of food is wasted is also a way of planning, for, it could be of help to a brother. The Holy Prophet (peace and blessings of Allah be on him) has directed that one should put in his plate only as much food as he can consume and not more than that. In our country when people entertain guests they have got into the nasty habit of dumping food into their plates in quantities they would want them to consume regardless of the fact that by doing so they run the risk of disrespecting a directive of the Holy Prophet (peace and blessings of Allah be on him). The Noble Prophet (blessings and peace of Allah be on him) has given us the guideline that whatever plan we make should be patterned to the pleasure of Allah, the Sublime. Even putting food in one's plate is a plan, putting as much as one would consume Putting it in the plate for show-off, less than would satiate one's appetite so that people may be impressed about one's piety and disregard of eatables, but stuffing one's tumsay in one's privacy, is not pleasing to God but, on the contrary, offends Him and it was to deceive His creatures that a small quantity of food was taken in the plate; or to advertise one's oppulence that each guest was served with a tray or a whole vessel of food was prepared or a camel was slaughtered for every single guest. Such planning is not pleasing to Allah, the Glorious. In short, the eighth responsibility laid on us is that whatever plan we devise, whether it is for a small objective or has a big target, it should be aimed at winning the pleasure of our Lord.

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Ninthly, when you are taking stock of your own soul or

of your brethren who are your wards it should be conducted in the light of the commands of Allah, the Lord of glory. It should not be actuated by the spirit of haughtiness or by anger or conceit or contemptuousness. Some people are prone to outright faultfinding and spell out the fiobles of the people of certain regions. Now this is a kind of stock-taking but it is not calculated to please God, the Sublime. Stock-taking begins with self-examination and one takes stock of others quietly without hurting feelings and susceptibilities, to win the pleasure of Allah, the Magnificent, and to draw His servants closer to Him.

The tenth responsibility that true worship entails is that when you make decisions take as your precedents the decisions and directives of Allah, the Supreme.

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The eleventh obligation is that when you pay back or expect a return give due regard to the guidance of Allah, the Sublime and the way of the Holy Prophet (peace and blessings of Allah be on him). The principle laid down in regard to a return for a service done to others is that you should not expect a return nor even expect gratitude on the part of the beneficiary.

As a follow-up, Allah, the Illustrious, has spelled out three other responsibilities that are related to these eleven obligations. They are in fact the ground work for the proper implementation of these commitments. The observance of these requirements builds up the edifice of Divine love, of devotion to Allah, of dedication to Him and of making all kinds of sacrifices for Him and of suffering injustice in His way and of forgiving injustice to please Him and all related good acts constitute a plinth. The house that rises up in paradise is this very building that we are spiritually rearing up in this world. Its foundation has been laid on three things, on being حنفاء (Hunafaa). When you honor these commitments, with steadfastness, with resoluteness, when all your life is in the service of Allah, the Sublime, when you worship Him, you do not render the duty of obedience for a few days and then take a few days off. In the spiritual realm whatever is undertaken for the pleasure of Allah, the Magnificent,

it does not brook a relaxation period. On the contrary, from the day the commitment is made to the day one departs from this world, the duty has to be attended to regularly and constantly, unlike the school system of a ten-month long prayer period followed by a two-month holiday from service. Regular congregational prayer is a five-times-a-day obligation except in times of permissible inability when Allah, the Glorious, in order to save us from-hardship has compassionately granted us respite. Otherwise, it is obligatory to offer prayers in the Mosque. Similarly one should observe with steadfastness the hundreds of Divine commandments listed in the Holy Quran and thousands of their details that abound in the observations and practice of the Holy Prophet (blessings of Allah and His peace be on him). It is necessary to be حنیف (Hunafaa,. There should be steadiness, perseverence, otherwise it will boil down to the position when some days of our lives will have passed in the service of God and some within the pleasure of Satan. But our God says that if men are not prepared to submit to Him everything He is uot prepared to accept of them aught and that in that case they had better offer everything to Satan to inherit hell in this life and hell in the hereafter ; but that if men plan to belong to Him they will have to spend all their lives as His own. For, He will not permit a half and half partnership with Satan.

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Salat & Zakat

In this connection the other ingredients of the foundation is يقيموا الصلوة و يوتوا الزكواة keeping up prayer and paying the Zakat dues. It covers two things. The Holy Quran has used the word Salat (prayer) and Zakat (purifying tax) in different senses. In certain passages the specific prayer that we offer in the shape of *farz*, *sunnat* and *navafil*, five times daily has been called Salat and Zakat is the obligatory subscription described in detail in the Quran and the Hadith. But both these words have also been used in their semantic sense as in the opening of the Holy Quran in the beginning of Sura Baqra a charming fundamental has been touched upon predicting division of the

world after the revelation of the Holy Quran in three groups (1) the believers (2) the open disbelievers (3) the hypocrites.

All that has been said here is of fundamental value. It has been said here : KHILAFAT LIBRARY

هدى للمتقين الذين يومنون بالغيب و يقيمون الصلوة

و مما رزقنهم ينفقون

(The Quran, Al-Baqrah 2 : 3-4)

"A guidance for the God-fearing, who believe in the unseen and keep up prayer and expend of what We have provided them with".

Here the two expressions يقيمون الصلوة (They keep up prayer) and مما رزقهم ينفقون (They spend of what We have provided them with) have been used. And these two constitute the plinth of all good deeds and duties of worship.

Salat means that basic prayer which has been commanded to be offered as an obligatory duty. There is yet another prayer which man offers in reference to his needs, and the wants of each individual vary at different times. He begs of his God his timely requirements and receives of His grace. The Holy Prophet (peace and blessings of Allah be on him and his) says that if one's shoe lace has snapped he should seek it of God; when you need one don't entertain the idea that you can get it on your own. This type of prayer is an individual prayer related to particular circumstances of the individual. But there is a fundamental prayer a prostration in the feet of one's Lord ; it has been appointed as an imperative.

The Promised Messiah (peace and blessings be on him) says that ادعونى استجب لكم (Call me and I will hear you) also carries the sense of a command to pray to Him. It becomes imperative here. He has put a very beautiful construction on it. Here prayer has been referred to as an obligatory duty and promised acceptance. Here and in the beginning of the Surah Baqra and in some other passages the word Salat has been used

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in the sense of obligatory duty, binding on each individual, without which worship and all its requirements fall short of the measure and man cannot be said to have served His Lord truthfully. The property of this prayer, as explained by the Promised Messiah (peace and blessings be on him), is embedded in human nature, in its tendency to incline to Him, for, he has been created to serve His Lord. But human nature also suffers from innate weakness. The property of this prayer therefore is that the grace of the Gracious Lord is first roused drawing him close and then after getting a mite in proximity he gains some awareness and his nature is quickened and becomes wideawake. It is followed up next with ferment in the nature of the servant for reaching out to God and then he is drawn to Him. There are then two attractions, one that of Allah which expresses itself through an effervesence in His compassion and the other that of the servant which is operative after his nature is awakened or after it attains to spiritual maturity and through the interaction of these two attractions, the servant graduates to a special status of closeness to Allah the Glorious, This special honor of nearness is granted exclusinly to man and is not given to other creatures. In fact every object enjoys nearness of Allah, the Magnificent but one type of nearness is of universal character and the other is of a special nature· Man is eligible to this special favor. The Promised Messiah (peace and blessings be on him) says in this behalf that when a servant "inclines to God, the Supreme, with perfect faith and perfect hope and perfect love and perfect loyalty and perfect earnestness, and in utmost alertness, tearing the veil of lethargy, advancing further and far in the realms of annihilation, then what he beholds ahead is the Portal of Divinity with none to share in it and then his soul places its head on the threshold. (Barakatuddwa p. 6)

This then is the spirit of prayer. Until man attains to this point he fails to grasp the significance of worship and the question of meeting the obligations it entails does hardly arise. It has been laid down that man has been created for worship and

worship entails obligations and imposes duties, the first condition being that one should make a firm resolve that he would never deflect from the right course once he has got to it and will be firm of feet come what may ; even if all the world mountains were to threaten to crush him into finely minced meat with the alternate offer of deliverance from the impending doom on condition of breaking off with God, the servant would turn down the prospect of the survival of his mortal body, for spiritual life and its survival depend on continuing contact with his Lord-God and on refusing to travel away from Him.

After stressing that men should become حنفا *Hunafaa*, they have been ordered to يقيموا الصلوة keep up prayer since they have been created to serve Him. It is in this sense that prayer is to be established so that a construction be reared upon it which is the servant's house in paradise, What is the fruit of this type of prayer ?

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The Promised Messiah (peace and blessings be on him) says that "the soul melts by this prayer flowing like water down to the portal of Oneness : it makes obeisance and it prostrates too and the (conventional) prayer that Islam has taught is its semblance". (Lecture Sialkot p. 16)

Convential prayer is the image not the original-the orignal being this service, this call which is obligatory, on the foundation of which is reared the edifice of sound, real and true worshipfulness. He further says "And the standing to attention on the part of the soul is its spiritual preparedness to bear every hardship for the sake of God and to obey every command". (Lecture Sialkot p. 16)

When the Divine portal appears before the view and the nearness to God, the Supreme, has been attained and contact with the Living and Life - sustaining Lord of Excellences and the Ever-abiding without whose will and pleasure survival is not possible is achieved a person is granted survival only in the manner He pleases to choose ; for instance, He gave mortality and not everlasting life to our bodies but He spared the soul,

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making it eligible to greater favors than the bodies. Now one property of this prayer that has a fundamental value is that human soul is ever prepared under its impact to obey every command of God. Another property of this prayer is that under its influence the soul is endowed with the quality of bending down before God and being solely dedicated to God." (Lecture Sialkot p. 16)

Not a single relationship nor any kinship has any weight in the eyes of such a person except to the extent and in the terms and for as long as God bids. For instance, God has placed a heavy responsibility on man in respect of service of his parents and duties of respect to them, of obedience to them and doing their bidding and has forbidden protests and cammanded that they should be provided with comfort in every manner and kept in good cheer which add up to a lot of responsibilities. But at the same time he drew the line when they call to *Shirk* (association of others with God in His worship) or try to alienate one from God, they shall not be obeyed. Such a soul is thus prepared to cut off every tie that is anti-God. Its one and only contact that is the true contact is established and then in the wake of it he forges another contact to the extent that God commands him to maintain it without importing into it overtones or undertones. In other words, all besides Allah has no substance, no grandeur, no glory, no honor, no respect nor it can inspire any awe nor fear, in short, nothing remains, everything is for God, a tie of love has been established with God. Now no other kinship remains ; no need for any tie of love remains after this. This is the other quality that should be found in this prayer which generates this spirit in the soul. The Promised Messfah says in this connection, "And its prostration consists in its collapse on the portal of God and total resignation of its identity and scrapping of its self. It is this prayer that unifies one with God". (Lecture Sialkot p. 16)

Eng : A. G. Soofi

The Fatiha

By The Promised Messiah

One of the names of this Surah is As-Sabaal Masani. The reason for this title is that the Surah comprises two halves, one half consists of the worshipper's homage to the Lord-God and the other half covers the grant of Providence to the mortal servant.

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It has been said that this has been called *masani* because of its exceptional merits among all the Divine Books and that its parallel is not to be found in the Torah or the Gospels or in the Books of Prophets. It has also been claimed that it has been described as masani because it has seven verses (signs) from Allah, the Generous, recitation of each one being as good as recitation of one seventh of the Exalted Quran.

And it has also been said that it is named saban (seven) as it points to the seven gates to hell, for each of which a part of it has been assigned, to ward off their flames, by the leave of Allah, the Gracious. Whoso, therefore, seeks to pass by these seven gates of hell, it is obligatory on him to enter this Sab'a (Seven-verse haven) with heartiness of soul, begging of the Almighty Lord steadfast attachment to it. And whatever morals and deeds and beliefs lead into hell are seven (verses) in number in terms of principles and these seven (verses) are anti-dotes to their hardships.

And in reports (sayings of the Holy Prophet of Islam) there are some other titles given to this (Surah). But these should be enough for you (the reader), for it is a treasure-house of Divine secrets. Besides, this limit of the number of the verses of this Surah to seven is indicative of the years from the source to the returning point i.e. the seven number of its verses points to the age of the world which is seven thousand years, each one of the verses reflecting the nature of each

millennium ; and the last millennium is loaded with heaviest sinning. And this point called for such clarity that this Surah took upon itself the narration of the story from the life-source to the return-resort.

Properties of the Surah Fatiha

It should be plain that if a speech bears perfect resemblance to an object out of all other things emanating from God and fashioned by the Hand of His Might, i.e.. it should incorporate all the wonders, both external and internal, that are to be found in any single creation of God, it can then be said that that speech is of such high quality that human powers are too feeble to prod ice its like. For, when in respect of an object, which is held and accepted by all and sundry, without any difference or dispute, as being without a like, a creation of God, it is established that another object sharing fully its unique features, shall be, without any doubt, upon a par with the other, in respect of its uncommon characteristics. For example, if one object conforms in all aspects to another thing which measures ten yards and then we attain to the correct and definite and useful knowledge that it measures ten yards likewise.

Surah Fatiha and Rose

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Now, as an example, we propose to choose, out of the created things of God a fine specimen, the rose, delineating its external and internal beauties which make it admittedly of such excellent quality that human resources are incapable of re-producing its like. We shall next show that the wonders of the Surah Fatiha are similar to the wonders and excellences of the rose, nay they far outweigh them. And what led me to cite it as an example was a glimpse I had through my revelational vision of the Surah Fatiha, written, it seemed, on paper which was in the hand of this humble servant of God, and in such a comely and winsome shape that the very paper on which it was written was loaded heavily with red and tender roses without end. And every time this humble servant

of Allah recited a verse of the Surah, quite many roses took to flight with a sweet sound and these roses were very delicate, big and bright, moist and fresh, and sweet-smelling, filling the heart and head with fragrance as they soared, creating an environment surcharged with intoxication, which was through the attraction of its unparalleled savour alienative to a high degree from the world and all that it holds.

This revelation showed the spiritual affinity existing between the Surah Fatiha and the rose : it was therefore used as an example. It seemed pertinent therefore to delineate first the wonders to be found in the body and essence of the rose and for a comparison, the external and internal marvels of the Surah Fatiha should also be penned down so that the fair-minded may understand that the external and internal properties of the rose which make the reproduction of its like very naturally an act out of human reach are to be found, on the same level but in a far higher degree, in the Fatiha. Besides this such a comparative appraisement also satisfies the idea suggested through the revelation.

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It must, therefore, be recognized that every reasonable person would readily and unhesitatingly endorse as an established fact that like other creations of God the rose has properties the like of which man cannot manufacture and these are of two varieties. The ones that are to be found in its external shape : and these are its color which is very good in appearance and beautiful : its smell is so pleasant and heart-winning and in its physical body it has exceeding tenderness, moisture, freshness and softness and delicay and purity. Its other excellences which the Lord of Absolute Wisdom has reposed in it, namely the properties posited in its essence are : it is wholesome for the heart and tones it up and levels down bile and revitalizes energies and lifts up spirits and dissipates choler and fluid phelgm and similarly infuses vitality into the stomach, the liver, the intestines, the kidneys, the womb and the lungs and is very beneficial in conditions of high blood pressure, in swoons and in conditions

of heart and has curative value in the treatment of many physical ailments.

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It is because of its these two-fold qualities that it has been held to be on such a high pedestal of perfectness that it is beyond the range of human capability to manufacture a flower as flashy in color and as winsome in fragrance and as lively and fresh in body and at the same time as soft and delicate and clean with all the internal properties as has the rose. If it is asked why belief has been enterained about the rose that it is beyond human capacities to fabricate its like and why it is not possible for a man to create its prototype with all the external and internal properties of the flower, the answer is that it has been traditionally held to be beyond possibility and no sage or philosopher could procure through any device, such ingredients as could be concocted and fused in such a manner as to reproduce all the external and internal properties of the rose, both in shape and essence. Now it should be realized that identical unparalleled features are discernible in the Surah Fatiha: in fact in the minimal part of the Noble Quran, even shorter than four verses. First take a glance over its outward shape: what colourful narration and happy expression and novelty of vocabulary and perfect raciness of style and tenderness and flow and lustre and glamor and wholesomeness, all essentials of beauty are making their perfect impact—a debut that calls for no overtones and is free and divorced from all barbaric expressions and involved composition. Each of its sentences is eloquent and classic and its whole arrangement is apprpriate and a comprehensive punctiliousness is evident in the comeliness of its wording and the charm of its phraseology and the fineness of eloquence and rhetoric that the mind could think up is to be found and felt to be part of it and the nicety of dissertation needed to imprint its meaning in the mind is apparent and evident in it, in its entirety. And withal its ripeness of meaning and its provision of perfectness in comeliness of narrative, it is filled with rhe scent of truth and righteousness. It has not a single

hyperbole smacking of the least exaggeration. It has no splashiness of style which has been reinforced with the stench and foul smell of lie or limerick or trash like the works of poets. This speech is pregnant with the fragrance of truth and righteousness unlike the perorations of poets packed with the stink of falsehood, jargon and gibberish. And its perfume is in accompaniment with pleasant narrative, wholesome diction and colorful embellishment and limpied language as are combined in the rose its bright color and its resplendence to its fragrance.

These are the external qualities of the Fatiha ; its internal properties encompass remedies of great spiritual maladies : it has besides these, a vast provision for the build-up of the faculties of perception and practical application and cures many big distempers and is pitted with a variety of verities, subtleties and sublime thoughts which were a closed book to sages and philsophers. Its perusal fortifies faith in the heart of the spiritual pilgrim and cures it of doubts, misgivings and deflection.

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Its blessed text is filled with many invaluable supreme truths and exceeding fine maxims so necessary for the perfect development of the human mind. Evidently these qualities are such as are by their very nature impossible of convergence like the excellences of the rose in the speech of any human being and this prohibitiveness is not theoretical but observable. Allah, the Most High, has, in His eloquent and classic speech explained the subtleties and high verities at the right hour of a true need, reaching out to the climax of external and internal attributes, leading both the external and internal aspects to the highest point of perfection, consistent with highly delicate terms, that is, first reproducing the essential top-truths the traces of which had been lost to and obliterated from earlier teachings and no wise man or thinker had so much as touched upon them ; again, those realities have not been cited in an unrelated and superflous manner but have been brought to light at a time and in an age when the current situation demanded such remedial measures and failing which the age would have courted doom and perdi-

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tion. Again, those great maxims have not been dealt with perfunctorily and in a half-hearted manner. Instead, they are to be encounted in their perfect shape, both quantitatively as well as qualitatively ; and the vision of no sage can point out a spiritua! truth that has been excluded from their body and there is not a misgiving of a believer in alse deities that has not been dispelled through it. To reach the heights of eloquence and rhetoric in the narration of all the truths and subtleties with as much punctilio as is featured in a parallel regard for true demands, is a colossal task indeed beyond the scope of imagination and evidently equally beyond the reach of human capacities. Man is so inefficient that should he propose to pen down trifles and trivialities which have not the least bearing on lofty verities, in a floral and eloquent language, with due regard to veracity and objectivity, it will be far beyond his abilities. It should be obvious, as an example, to every sensible person that should a store-keeper, who is a poet of great merit and an excellent writer, daily converse with his customers and dealers of various types in colorful language, marked with eloquence of a high order, with an eye to choice word: suited to every occasion and every situation. to be brief where brevity is called for and to be long-winded where garrulousness helps, turning, through an appropriate speech, argument with a customer always in his own favor, like a judge who is charged with the duty of committing to writing the deposition of parties and witnesses truthfully, subjecting each statement to such arguments and interrogation as is warranted by facts and writing down both questions and answers, in their respective order verbatim, as is required by the intent of law and recording facts as they unfolded themselves, in their proper order and sequence and next giving his personal views honestly, together with supporting reasons and with all this circumspectness in observing all these details his whole statement should be coached in such classic and standard language that it should be unsurpassable by any other person. Such elegence of speech is evidently beyond the reach of people.

This is true in respect of human expression ; it is weighed down under absurd, redundant and stupid gibberish and is inarticulate without a resort to falsehood and trash and whatever it does articulate is lop.sided and cock-eyed. If it is a truthful utterance, it is at the expense of elegance. If it is an attempt at eloquence, it is a heapful of lies and triflsome talk—all peel, like the onion, and without core.

Now therefore when commonsense rules out the possibility of stating in resplendent and eloquent language trivial and minor and plain occurances with due accuracy, in response to a valid urgency, it can be readily appreciated that a dissertation on the lofty insights, in reference to true needs, coached in exceedingly colorful and expressive language admitting of no improvement in its lucidity and in its shapeliness, is beyond the range of human potential and is uncommon and is as much outside the realm of possibility as is the manufacture of a like of the rose, in both its external and internal aspects. For, when even in very minor matters, solid experience and pure human nature confirm that when a man wants to execute an urgent and straight affair, whether it pertains to a transaction or a judicial enquiry, in the most just and proper manner, it becomes impossible to do so in appropriate and highly elegent language marked by excellence of rhetoric and fluency at every point.

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Can then a discourse which, besides taking into full account the requirements of truth and veracity, is padded with lofty realities and high veritism, is in answer to true needs and encompasses Divine truths, suffering from no shortcoming in respect of its efficacy as a corrective of the current situation and bringing home its oppotuneness and its argument to the adversaries, without the slightest flaw, fully meeting all the requirements of polemics, embodying necessary arguments and cogent reasons, appropriate teachings and proper catechism, and yet in spite of such baffling complexities which are a thousand-fold greater than in the situation referred to above, can a human document combine such elegance and eloquence as is without a

parallel and without an example both in rhetoric and fluency ?

A Major Quality of Fatiha

These are the properties that are to be found both in the Surah Fatiha and the Noble Quran in a manner that coincides completely with the unsurpassed qualities of the rose. Besides this, the Surah Fatiha and the Holy Quran share a prominent attribute which is only peculier to this Holy word and that is that its recitation with an alert mind, in a devout attitude, purifies the heart, peeling off layers of darkness and opens up the mind, drawing the truth-seeker to the presence of the One Lord-God, makes him the focus of lights and effulgence which the favorites of the Supreme Overlord must possess and which man cannot acquire through any other device or plan. We have furnished evidence of this spiritual phenomena in this book and if there is a sincere seeker we are prepared to explain it to him in a face-to-face talk to his satisfaction and are at all times prepared to furnish fresh evidence in this behalf.

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No Man Dare accept the Challenge

It should be seriously taken note of that the unparalleled excellence of the diction of the Holy Quran is not suppor ed by rational arguments alone. Even the mature experience extending over long periods of time confirms and verifies it. Notwithstanding the fact that the Holy Quran has been portraying its excellences for the last 1300 years with an open challenge, inviting people to a contest, announcing to the whole mankind that it is without a parallel in its external and internal qualities and that no man, small or great, has aught of stamine to stand up to it, no-body had the courage to run the gauntlet, even in a minimal measure, as much as the outer and inner attributes of the Surah Fatiha. There is no greater and more manifest miracle than the recognition of this Holy speech as beyond human capacities ; the experience in this behalf extending over a long period of time further reinforces claims about its miraculous nature.

If, however, any one is inclined to reject this two-fold testimony that has through both rational processes and experience

spread over a long age, and matured into proof, with pretensions to knowledge and art or believes in the ability of some writer to produce the like of the Holy Quran, we propose to give him a sampling of the verities and subtleties of the Sura Fatiha with an invitation to him to come up with a write-up having all the internal and external qualities of the Fatiha.

The Incomparable Surah

The Surah Fatiha shares the two characteristics of the Honored Quran which are incomparable—one is the external quality and the other is internal. The external quality runs through the resplendence, purity, splendour, delicacy, tenderness, fluence, sweetness, flow, and beauty of its narrative, and its choice composition of such high order that it is beyond the range of possibility to express the same meaning in language in a better and different but equally eloquent style, on a level with or superior to the style of the Surah Fatiha. If all the writers and poets of the world joined hands to express the identical content in a different style, equal on a level with or superior to that of Fatiha, they shall find themselves stumped in this behalf.

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The Honoured Quran has been repeatiing the challenge of its incomparabilty to mankind for thirteen centuries. Had it been possible, some antagonist would have taken it up. For, a failure to pick up the gauntlet redounded to the discredit and disgrace of all of its adversaries and to the glory and honor of the Holy Quran. Since during the past thirteen hundred years no opponent has produced anything comparable to the style of the Holy Quran, the very fact of all adversaries' incapacity to put forth its like and virtually their incurment of all the disgrace, loss of face and accursedness that are the lot of the liars and the dumbfounded, is a clear evidence of the fact that the level of their knowledge was too low to come up to the level of the challenge.

One who is not prepared to agree to this conclusion, the onus for producing the like of Quranic narrative personally or with the help of his supporters lies on him. He may, take up, say the subject-matter of the Surah Fatiha and prepare an eloquent piece equal to it as an acme of pefection in elegance and

fluency and so long as he does not do so, the proof that the 1300 - year long silence of the dumb-struck adversaries has furnished to the righteous cannot deprecriate. In fact, the utter silence of the opponents extending over hundreds of years has given the testimony such excellence that it transcends the incomparability enjoyed by the rose. For the philosophers and artists of the world had never been prodded so much to produce its like nor had they been warned of the visitations and catastrophies attending the failure of their attempts to fabricate its like. It is obvious therefore that the clarity, the lustre and the brilliance that characterize the unsurpassibility of the Holy Quran by human capacities in eloquencc and elegance is an established fact in a far greater degree than the incomparability of the rose in fineness and color. This denouement relates to the external quality of the Surah Fatiha and the Honored Quran in respect of which its uniqueners and its unmatchability by human capacities has been well-established, through the utter helplessness of its opponents in this behalf.

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Now we propose to re-capitulate here its internal qualities so that those who are given to reflecting deeply may be well-grounded in them. It must be borne in mind hence that just as the Lord of Absolute Wisdom has packed the rose with various properties beneficial to human body, its tonic quality for the heart and vitality and energies and its curative value in many ailments, so has the Generous God put in the Surah Fatiha as in the whole of the Holy Quran, cures of spiritual ills and it carries remedies of internal ailments not to be found in any other source. For it is invested with the perfect verities that had disappeared from the world and not a trace of them had been left. This Holy Word did not therefore descend on the world without purpose and without a meaning-nay, in fact that supernal light flashed across when the world needed it most urgently and it brought the tenets timely disfusion of which on earth was called for, in the interest of its reformation. In short, the pure teachings that were in such great demand and the

great verities that should have been necessitously disseminated, exposition of those important and vital and Divine Truths, at opportune time and at the right hour of need, in unmatchable eloquence and elegance, and withal this punctilio not neglecting aught of what was necessary for the guidance of the misguided, the correction of the current situation, and naught of what was unnecessary, uncalled for and trash, could find its way even in one of its sentences. In brief, those lights and holy truths, because of blessings of an exceedingly high order carry greatness in that they have not been brought forth pointlessly and without purpose. In fact these verities were brought forth in the world like a timely rain of mercy to combat with full vigor, every kind of distemper and dispell all darknesses which had overtaken the world in different shapes and the ignorance and mischief that was superimposed on popular beliefs, practices and doctrinal creeds and in order to diffuse light. And in truth it was a rain of mercy that came down from heaven to save the lives of those who were suffering from extreme thirst. The spiritual life of the world depended on the descent of that life-giving water and not a drop of it was there that did not cure the prevailing malady. The current state of the age had, through persistence for hundreds of years in its endemic misguidance, shown that it could not by itself suggest a treatment of its ailments without the descent of that light nor could it dissipate its own darkness by itself and that in reality it stood in dire need of a heavenly light which should illuminate the world with its truths and show to those who had never seen and grant understanding to those who had never cared to understand.

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That heavenly light did not confine itself to projecting true appropriate insights of which not a vestige had been left in the world ; it infused in many hearts essences of righteouness and perspicuity through the impact of its spiritual characteristics and drew many hearts towards its winsome countenance and led many to the elevated points in the realm of knowledge and

practice by the power of its strong influences. Now these twin qualities that are common to the Surah Fatiha and the Noble Quran are such manifest arguments in favor of the unmatchability of the Divine Word as are the properties of the rose, believed by all and sundry to be beyond the reproductive genius of man. The truth indeed is that the attributes of the Divine Word are so manifestly extra-ordinary and beyond the reach of human powers that the properties of the rose look insignificent in comparison. The grandeur and glory and unmatchability of these characteristics comes in full display when one considers them collectively and ponders over the overall picture closely. For example, firstly by turning over in one's imagination the point that a piece of literature should be so excellent in eloquence and elegancee and should be soft and sweet and fluent and pleasant and colorful that if a man were to plan to reproduce its like, comprehending fully all the meaning carried by the eloquent Divine Word, it will be found absolutely beyond possibility for the human effort to attain to that point of fluence and splendour. If, simultaneously, the imagination takes into account the maxims and subtleties that are in reality verities of an excellent order, not a sentence, a word or a letter of which but caters to profound wisdom; and again if the imagination runs further afield to cover yet another aspect, namely that these truths were such as were most urgently needed by the times and fourthly if it were also to contemplate that those verities were so rare that no sage or philosopher could be found to have discovered them through his speculative insight and research; and then the imagination should also embrace the aspect of heavenly blessing that accompanies the Divine Word, obedience to its guidance leading the seeker of God to true attachment with the Generous Lord and to genuine Divine love and reflection through him of those lights that should truly gleam through the men of God.

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The imagination should fifthly run over the point that when these truths appeared they came to the view as fresh gifts and people of the age were in total ignorance of this guidance.

All these combined present a situation when commonsence without hesitency or delay gives the verdict that it is forbidden to and impossible for and beyond the orbit of human speech

(*Contiuued on page 34*)

The Holy Prophet

(by Abdul G. Soofi)

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The Prophet's Farewell Address

On reaching Mecca, the Prophet and the companions performed all the rites of the Haj. On the ninth of Zilhajj, the Prophet went to Arafat. Mounted on a camel, he said, "O ye people, hear my speech. I do not know whcther I will be meeting you here after this year. O ye people, your blood and your property and your honour are as sacred amongst you until you meet your Lord as is sacred this day and this month and this town. Whoso has with him the trust of the other he should render it to him. Every kind of interest is forbidden this day. The interest due to Abbas bin Muttalib is remitted today. All the bloodshed in the time of ignorance is forgiven. I forgive first the blood of Ibne Rabia bin Haris bin Abdul Muttalib.

"God has appointed for every one a share in the property. No "Will" shall now be accepted that wrongs a rightful heir. A child born in a house shall be regarded the child of the father in that house.

"O men, you have some rights over your wives. Your wives also have rights over you. Your right over them is that they should lead chaste lives and not take to ways that bring shame to the husband in the sight of the people.

"Your duty is to provide them with food and garments and shelter according to your standard. Remember, you should always treat your wives well. God has charged you with the duty of taking good care of them. Woman is weak and cannot protect her own rights. God has appointed-

you the trustee of these rights.

"O men, you still have with you some prisoners of war. I advise you to feed them and clothe them in the same way and style as you feed and clothe yourselves.

"O men, what I say to you, you should hear and remember. All Muslims are as brethren to one another. All of you are equal. All men of whatever nation or tribe, and of whatever position are equal".

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Then lifting his two hands, the Prophet placed the fingers of one against the other and said, "Even as the fingers of the two hands are equal, so are human beings equal to one another. No one has any right, nor any preference to claim over another. You are brothers".

Then he asked, "Do you know what month is this? What city we are in? What day of the year it is today"?

It was the sacred month, the sacred land, and the sacred day, the Prophet announced. "Even as this month is sacred, this land sacred and this day sacred, so has God made the lives, property and honour of every man sacred".

Proceeding he said: "What I cammand you today is not for today only. It is for all times to come. You should remember it and obey it until you leave this world and go to the next to meet your Greator.

"What I have said to you, carry it to the ends of the world. Maybe the one who has not heard benefits thereby more than the one who has".

His Last Advice

On his way back to Medina, the Prophet said to a gathering of the companions:

"O ye people; I am only a man, perhaps God's angel might come and I have to accept the call. I am leaving in your midst two things. The first is the Book of Allah which has guidance and light, therefore hold fast to it; and my household, I remind you of Allah in respect of the people of my house".

The Prophet on Death-Bed

After his return from his last Haj to Medina, the Prophet fell ill. The day before he became indisposed, he ordered an army to be sent to the Roman frontier with Usama bin Zaid as its commander, to avenge the murder of his envoy. He remained ill for some thirteen days. For the first few days he could move about. When he became too weak to walk he went to the house of Ayesha. He was laid up there with high fever untill his death. As long as he could, he would lead the prayers even in extreme illness. But during the last three days he was too weak even to do that. He appointed Abu Bakr to do the duty. Once when he felt a bit better he came to the mosque. After prayers he made a short speech. He said that God had granted a person one of the two things to choose, happiness of this world or presence of the Lord. The servant of God had chosen the latter, said the Prophet. Abu Bakr burst into tears. He knew the Prophet had hinted at his approaching death. The Prophet then said that of all men he was greatly obliged to Abu Bakr for his help and sincere companionship.

The Prophet also advised his followers to honour the good Ansars and to overlook the errors of the weak among them. "They have done their duty. Now you have to do yours to them," said he.

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As his condition grew gradually worse, death seemed laying its hands on him. He was last heard murmuring the prayer, "Allah is the best friend". When the breathing became hard he gave his last advice, "Mind your prayers and your slaves".

The Prophet Passes Away

Then thrice he repeated in a weak voice the words, "Now to the best friend", and breathed his last.

Ali and Abbas gave the Prophet the last bath. Now the question arose where should they bury him. Abu Bakr said, "The place where he breathed his last". The Prophet was then laid to his final rest in the living room of Ayesha, where now

stand a dome and a minaret.

A Brief Sketch

The Founder of Islam was 63 at the time of his death. He was raised as Prophet at the age of 40. He devoted the whole of his life to the service of God. Born an orphan without any riches, he died a king leaving no wealth behind. He never ate a full meal all his life nor wore rich dress. His house was a mud-hut, his court room was the mosque and his throne was its dusty floor. His bed was made of straw and his hand was his pillow. For months there was no smoke in the chimney of his house, for there was nothing to cook. The family lived on dates or goat's milk or would go hungry. His wives had no maid-servants, no silk robes and no jewellry. Their raiment was as simple as their resources were scanty. The Prophet kept neither gold with him nor silver. He freely gave away to the poor all that he received. There was nothing in the house when he died except a small quantity of barley.

The Prophet was of middle height, well-built, fair-faced, had a broad and high forehead, flowing hair, thick beard, straight nose, beautiful black eyes and long eye-lashes. Fast in walking, he was slow in talk. Always the first to greet, he received friends and strangers with a smile, heard patiently, would never turn down a request for help and never withdraw his hand first. His habits were simple and his manners sweet. Ever willing to forgive, he punished only when harshness appeared to him to do greater benefit than mildness. All his words, acts and thoughts were devoted to the service of God. He had no other aim in life. He sought only His pleasure. If he made peace at Hudaibiya it was to please God. The terms of the treaty were harsh. He accepted them even through they hurt the feelings of some of his companions. He marched on Mecca with a strong army. Mecca had treated him cruelly. The city was at his mercy. It begged for mercy. He granted it readily. For, so had God willed though he knew well that some of his companions had

suffered terribly at the hands of Meccans. Bilal, the African, was one of them. He had been treated with tumost curelty. The Prophet wisely gave him the duty of calling Meccans to the flag of peace.

Ikramah, son of Abu Jahl, was a bitter enemy of the Prophet. He escaped from Mecca and was on his way to Abyssinia. His wife was a Muslim at heart. She asked the Prophet if he would forgive Ikramah. He said he would. The lady next asked if he could stay in Mecca a non-Muslim. The Prophet said he could. She went to seek her husband and brought him back. Ikramah wanted to hear all that she told him from the Prophet himself. So he went and asked him, "My wife tells me that you have foregiven even me". The Prophet said he had. Ikramah at once joined Islam. Putting his mantle over him, the Prophet said, "Whoever comes to me as a Muslim is one with me. My house is his".

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Habbar had caused the death of Zainab, a daughter of the Prophet. He had run away to Iran. But there it occurred to him to go back and beg the Prophet's forgiveness. He returned to Mecca and sought mercy. He was pardoned.

Hinda, the wife of Abu Sufian and Wahshi, a slave, had mutilated the dead body of Hamza, an uncle of the Prophet. After the fall of Mecca, both were forgiven.

Shaiba, another Meccan, joined the Hawazin to fight the Prophet. Full of hate, he advanced with a sword. He had only one thought-and that was to kill the Prophet. When he approached, he heard a voice. "Shaiba, come closer," said the Holy Prophet. He obeyed. The Prophet moved his hand across his chest, Shaiba was a changed man. He had only one thought now and that was to die for the Prophet.

A few days before his death, the Prophet said to the companions, "If I have wronged anyone, let him have his revenge". All were in tears. One man, however, came forward. He said the Prophet had hit him once—he had passed by him and dug his elbow in his side. The Prophet bared his back and asked

him to hit him as he had been hit. All the companions were taken aback. The man suddenly kissed the Prophet's bare back. All were surprised. The man said he wanted to have this last pleasure as the Prophet would not be among them very long.

The Prophet loved cleanliness, in speech, in thought, in habits, in dress, in body, in the house, in the mosque and in the streets. He washed very often before prayers and even before and after easing himself.

He looked to the comfort of all; the friends and the foes received of his kindness. Companions, relations, neighbours, strangers all were treated generously. He personally looked to the requirements of guests and attended to the wants of the poor.

Once a pagan tribal chief visited him. There was a large flock of goats grazing nearby. He asked it as a gift from the Prophet. It was granted. When he went back to his tribe he told them that Muhammad had great faith in His God; he had no fear of poverty.

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The Prophet always kept his word and respected treaties. After the fall of Khaiber, a shepherd accepted Islam. He tended the sheep of a Jewish chief. He said to the Prophet, "I cannot go back to my people now. What shall I do with the sheep and goats of my old master?" The Prophet told him to set their faces to Khaibar and drive them off. They would, he said, be guided to their master. And so they were.

After the treaty of Hudaibiya, a Muslim turned up to ask for protection. He said he was ill-treated and feared trouble if he was sent back. The Prophet had agreed to send back any Meccan who joined him after the treaty. He kept his word and asked him to go back trusting in God.

Even the enemies of the Prophet spoke highly of his virtues. When Heraclius the Emperor of the Byzantines received the Prophet's letter, he asked if an Arab caravan was in town. Abu Sufiyan, a Meccan chief, happened to be there. He was called to the court. The Emperor put some questions to him.

Heraclius : Do you know this man who calls himself a prophet?

Can you tell me what family he belongs to?

Abu Sufiyan : He comes of a noble family.

Heraclius : Did any Arab before him make such a claim?

Abu Sufiyan : No

Heraclius : Has there been a king among his forefathers?

Abu Sufiyan : No.

Heraclius : Are his followers rich and powerful or poor and humble?

Abu Sufiyan : Most of them are poor and humble.

Heraclius : Are their numbers increasing or decreasing?

Abu Sufiyan : They are increasing.

Heraclius : Has he ever broken a promise?

Abu Sufiyan : Not so far.

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Heraclius : What does he teach?

Abu Sufiyan : That we should worship one God and set up no equals to Him. That we should not worship idols: That we should speak the truth and give up vice and evil ways. That we should be good to one another and respect the promises that we make.

Heraclius said at the end: "I first asked you about his family. You said that he belonged to a noble family. Prophets always come of noble families. I then asked if any one before him had made a similar claim. You said 'No' I put this question because I thought if someone had done so he was merely following his example. I asked you if he had ever lied before. You said he did not. It was clear to me that a man who would not lie to men would never lie about God. I asked you if any of his forefathers was a ruler. You said 'No'. I then understood that his claim was not made to recover an old kingdom. I next asked if his followers were powerful and rich or poor and humble. You said they were poor and humble mostly. So are generally the followers of prophets. I then asked if their numbers were increasing or decreasing. You told me that they were on the increase. The followers of prophets are always on the increase. I asked you if he had ever played false. You said 'No.' And this is the way of good men. It seems to me that he is a

true prophet. I was half expecting that he would appear in our time but had no idea that he would be an Arab. If what you have told me is true, then his kingdom will extend over these lands".

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The Prophet feared and trusted God alone. He had full faith in his mission. He relied completely on Allah for its success. He kept Him before his mind every day, every hour and every minute of his life. He prayed sitting, standing, walking, before sleeping, after eating and drinking, when entering or leaving the house or the mosque, when meeting friends and when parting with friends and when hearing good news, after answering the call of nature. In short, he had for every movement and every moment a special prayer. He prayed long and regularly ; often he was in prayers whole nights. In fact, his whole life was a single continous prayer.

The Prophet feared none but God. When in the battle with the Hawazin, the Muslim army was dispersed, the Prophet was left with only a few friends. The enemy was raining arrows from both sides. The Prophet told Abu Bakr to leave his mule alone. Then spurring the animal forward he said, "I am the Prophet. I am not a liar. I am the son of Abdul Muttalib".

In Medina the Muslims were in constant fear of attack. They used to keep whole nights awake. Once there was an alarm late in the night. People started out in a group to investigate. Instantly they saw a rider coming. It was the Prophet. He said there was nothing to worry about. He had rushed out alone on the bare back of the horse at the first sign of trouble.

The Prophet had a very tender heart for the less fortunate. The rich too were never unwelcome. But he warned them that the poor had a share in their property. He even said that it was on account of the poor that the rich were rich. He never took home any gold or silver or riches. Whatever came his way was given away to the poor right away.

Once a tribe came to Medina. They were in a very bad

way. There were hunger lines on their faces.

The Prophet was deeply moved. He at once summoned Muslims to the Mosque. He called upon them to bring "coin, cloth, grain or even a date," whatever they could afford. Some brought clothes ; some gave away their grain-store. One companion brought a heavy load of gold coins. When all this was piled up before him, his face lit up like the moon. Every bit was distributed.

The Prophet commanded Muslims to love one another. He said what one liked for himself he should also like for his brother. This was one of his directions : Beware, it is kufr (un-Islamic) to fight a Muslim ; it is a sin to abuse him. It is not lawful for a Muslim to be angry with a brother for more than three days". He advised Muslims to greet one another, to shake hands, to give presents, to invite one another to meals, to serve the sick brother and to join the funeral of the deceased.

For goodwill among mankind, the Prophet commanded his followers to be just even to the enemy, to speak the truth even against the nearest of kins and "to spread peace and to feed the poor".

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He was never hard on any man except when he openly broke the law. For the poor and the needy he had always a soft corner in his heart,. Once one Ibad bin Sharjil plucked fruit from a garden. It was the time of a severe famine. The owner caught hold of him, beat him and relieved him of his robe. When both were brought before the Prophet, he said to the gardener, "This man was ignorant. You should have given him advice. He was hungry. You should have fed him". Then he got back Sharjil his robe and gave the gardener some grain in recompense.

The Prophet had no special regard for the rich criminal. Once a woman of a powerful tribe stole something. The Prophet decided to punish her under the law. Since she came of a noble family, he was requested to let her go free. He was very angry and said, "The Israel were ruined because they would punish the poor offender and let off the rich".

The Prophet had great regard for the man who would earn his own living. He once said, "If a man carries a load of fuel-wood on his back to the market to sell and thus save his honour, it is better for him to do so than to beg".

The Prophet never for once believed that he was superior to others. In war and in peace, every time he was a comrade and an equal. There was no special seat for him to sit. He sat among his c mpanions as one of them. A stranger would not know who the chief of the group was. Once during a journey, the companions divided among themselves their respective chores. The Prophet undertook to collect fuel-wood for cooking food. The Companions would not have it. They said they would do all the work and serve him. He said he would not like a special treatment "as God loves not one who wants to be above his companions".

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During the journey to Badr, Muslims had very few mounts. Three rode a camel by turns. The Prophet took his turn like others. The companions insisted that he should ride and they would walk. The Prophet said, "You cannot walk faster than I and I am more anxious to win merit than you".

He shared domestic work with his wives. Ayesha says, "He engaged himself in household chores. He would patch his clothes with his own hands. He would sweep the floor, milk the goats, do shopping, mend his shoes and mend the bucket and tether the camel and give it fodder and join the servant in kneading the dough".

The slave-women of Medina freely called on him for help. He would respond to every call.

Hind Ibne Hala, who knew him intimately from early age, says, "He was mild of temper, not harsh ; he would insult none ; was grateful for smallest service, would not find fault with anything ; would eat of whatever was placed before him and pass no remarks. He would be angry only when someone opposed the truth which he supported fully. In his personal affairs he was never angry, nor did he ever take revenge".

Ayesha says of him : "The Prophet would never speak ill of anyone. He would never give back evil for evil and would overlook and forgive. If he had a choice, he would choose the easier thing of the two only if it were not sinful. He would be far from it in that case He never sought revenge from anyone in personal matters. Whoever broke the law, he was punished under God's law. He never cursed any Muslim by name. He never hit a slave-man or a slave-girl, a woman, a serving-man or an animal. He never turned down a request except when it was improper. He always entered the house smiling. He would never spread out his legs when sitting among friends. He spoke slowly so that if anyone wanted to remember his speech he could commit it to memory".

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Ali says of the Prophet : "He had a smiling face, was mild of temper, neither harsh nor narrow-minded. Would not utter a harsh word, would not find fault and was not a hard task-master. If he did not like something, he would overlook it. But one who knew him well would understand by his silence. He disliked three things for himself : argument, unnecessary talk, interest in things that did not concern him. In respect of others also he would not have three things : He would not speak ill of them. He would not find fault and would not pry in their private affairs. He would talk only about things that were useful. When he talked, the companions heard silently with their heads bowed down as if birds were perched on them. When he became silent, only then they would talk. When he was addressed, he would listen quietly until the talker had finished. If people laughed over something he too would smile. If an outsider talked in a rough tone, he was patient with him. He would not like to hear his own praise. But if anyone thanked him for the good and the gifts he had received from him, he accepted his thanks. He would never interrupt anyone while he talked until he became silent. He was exceedingly generous, most truthful, very kind-hearted and the best company."

The Prophet had six sons and six daughters. All except

Fatima died during his life-time. Most of them died at an early age. Zainab, his eldest daughter, died in the eighth year of the Hijra. She was married to Abul-As bin Rabi. She left behind a daughter and a son. The Prophet was very fond of the grand-daughter. She was named Imama and was married to Ali after the death of Fatima.

Two daughters, Ruqiyya and Ummi-Kalsum, were married to Uthman, one after the other. Uthman had migrated to Abyssinia with Ruqiyya, where both lived for many years.

Fatima was married to Ali in the second year of the Hijra. She died six months after the Prophet's death. She left behind two sons, Hasan and Husain, and two daughters, Um-Kalsoom and Zainab.

The Prophet treated his family members with the utmost kindness. He never forgot his first wife Khadija who was also the first to accept him as Prophet. He was a loving father and a loving husband. But above all, he was a servant of God. All his love was for Him. His entire household followed his example faithfully. They denied themselves all pleasures of the world and shared all the hardships of the Prophet's life. All Arabia was under him when the Prophet passed away. He left behind for his family no property, no gold, no cash, no valuables, no stores. But he left them an example, the greatest gift that mankind has been granted.

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(*Continued from page 22*)

to cover all these features in perfect shape. And it is beyond the shadow of a doubt that an overall view of all these external and internal excellences strikes awe, at the same time bringing home to a sensible person the conviction that the performance of such a comprehensive feat by human effort was beyond the range of speculation and rational thought and that such an awe-inspiring phenomena was not all observable in the rose.

For, the Holy Quran has the added charactertistic that the above qualities that are the bastion of its uniqueness are too evident to call for proof. And because of this when the critic finds that not a word of it has been placed but in wisdom and relevance and not a sentence of it is such as was not urgently necessary for the reformation of the times and that with all that its cloquence is so high in perfectness that admits not the displacoment of a single line with a differently worded one, the critic is awe-struck at the sight of these astounding excellences. (Barahin-i-Ahmadiyya Vol IV PP 333-343) Margin II

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